NEVVES From Bohemia.

An Apologie

Made by the States of the Kingdome of Bohemia, ſhewing the Reaſons why thoſe of the Reformed Religion were moued to take Armes, for the defence of the King and themſelues, *eſpecially againſt the dangerous Sect of Ieſuites.*

WITH

A plaine Declaration, that thoſe who belong vnto the Monaſteries and Eccleſiaſticall Iuriſdiction (according vnto his Maieſties Letters, and Agreements made betweene the States of the Reformed Religion and the Papiſts) haue good right, as being Subiects of the Imperiall Maieſtie, to *the peaceable exerciſe of their Diuine Seruice, and building of Churches.*

Tranſlated out of Dutch into Latine, and *thence into Engliſh, by* Will. Philip.

LONDON,
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Newes from Bohemia.

AN APOLOGIE MADE BY THE STATES of Bohemia, in their Defence *against the Iesuites.*

E E the Barons, Knights,&c. of Prage, Ruttenbergh, Cutna, and other Cities of the famous Kingdome of Bohemia, that receiue the holy Sacrament of the Supper of our Lord and Sauiour Iesus Christ, vnder both kinds, and with one minde and consent hold, and acknowledge the Bohemian Confession; Now at this present assembled in the Castle of Prage, both in our owne names, and also in the names of those that are absent, send greeting, or make knowne vnto all men:

That whereas, after many iniuries and calamities practised and done, in former yeeres, by the

meanes and procurements of certaine malicious and turbulent persons, not onely Secular, but also in title Spirituall (as they would pretend) specially that pernicious and most dangerous Sect of Iesuites, in the Kingdome of Bohemia (whose whole practises, actions, and counsels, tend onely and specially, by crafty and subtill meanes, not onely to bring our Kings soueraigne Maiestie, but also the States, and all the common people of the said Kingdome, that receiue the holy Sacrament of the precious Body and Bloud of our Lord and Sauiour Iesus Christ. (*sub vtraque*) vnder both kindes, into the yoke and subiection of forraine power, that is, of the Church of Rome) not onely by the Estates, but also by all others the Inhabitants of the said Kingdome, as well in Ciuill as Ecclesiasticall causes, sustained and endured. In the yeares of our Lord 1609. and 1610. all contentions and controuersies were fully pacifyed and ended; and to that end, by the Letters Patents of *Rodulphus*, the late Emperours Maiestie of famous Memory, as also by consent of both parts, that receiue the Sacrament as well *sub vna*, as *sub vtraque*: that is, vnder one, and vnder both kinds, at a generall Assembly or Parliament, then made and holden, it was firmely agreed vpon, and generally confirmed and consented vnto: that neither part should from thence-forth trouble, grieue or molest one the other; but that as well they that receiued *sub vna*, and those that communicated *sub altra*, according to the Vnion made and confirmed betweene them, should from thence-forth, peaceably and quietly, at all times, and in all places, without

without interruption either of Spirituall or Temporall Authority, freely serue God; as by the said Letters Patents, Contract, and publique Assembly of Parliament holden, more at large appeareth. The which also his Imperiall Maiestie, our Soueraigne King, of his great and Princely clemencie, at his entry into the raigne of this his Kingdome, according to the manner and ancient custome of the Land, not onely generally, but specially ratified and confirmed.

Neuertheless, the aforesaid common enemies, as well of the King, and this Kingdome, as of all peace and quietnesse, haue spared no meanes, paines, nor labour, to deuise and practise, not onely, how, and which way, they might procure the breach and annihilating of the said most desired and confirmed Peace; but also to effect their euill, wicked, and pernicious purposes and intents, secretly practised against this Kingdome, and the Inhabitants thereof: And to that end, (when the said Peace and Vnion was fully ratified and confirmed) reiecting all other points, not onely refused to agree vnto the said Letters Patents, and Peace made; but also vtterly denyed to subscribe vnto the *Amnestia*, (whereby we, by the late Emperours *Rodulphus*, of famous memory, consent, were fully and wholly reconciled together, and all reuenge and euill will to surcease and be ended) but rather sought by all the meanes they could practise and deuise, wholly and altogether to dissolue and exterminate the same; and to many men daily shewed their wicked and malicious intent: whereas before they were not onely secret,

but in many causes and actions, open enemies vnto this their natiue Country, going about to bereaue and take from our present Lord and soueraigne King, the assignation of this Kingdome, and to transfer the same vnto another: But when they could not effect the same, and their hopes therein were altogether frustrated (for that, by Gods mercy, in his time appointed, all things by the commandement of the Emperours Maiestie, our soueraigne Lord and King, were fully confirmed) they proceeded so far, through the procurement of the Iesuites, and others their adherents; againe by many slanderous reports, and censures, both by word of mouth, and writing, to publish and proclaime all those in this Kingdome that receiue the Communion vnder both Kindes, to be notorious Heretikes: with whom, according to a maxime of their Papisticall doctrine, they are not bound (as they teach) to keep or hold any faith or promise: giuing also diuers other new-fayned, and infamous names, both vnto vs, and the doctrine of the Gospell, to the great contempt of our Religion of receiuing vnder both kindes; and not onely that, but also in their scandalous writings affirme, all those that vse the same Religion, as also, all that are not conformable to the Romish Religion, to bee worthy of, and to haue deserued all kinde of Infamie and punishment; animating the Secular Magistrate with fire and sword, to persecute all those that professe the receiuing of the Communion vnder both kindes.

And the better to deceiue the simpler sort of people, and to set diuision and enemity betweene those

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of the reformed Religion: the ſaid enemies of this Kingdome, and the common peace thereof, ſought to ſet thoſe whom we, by the Kings Maieſties Letters Patents, and his Graces ſpeciall Conſent, had made Protectors and Super-intendents of our Religion, at variance: by that meanes not onely vtterly to with-draw them from their functions, but alſo wholly to ſubuert and ouerthrow our Religion. For in open Aſſemblies, when by meanes of their wicked and ſecret conſpiracies, they had ſowed contention and hatred among thoſe of our Religion: when the ſaid Vnion for Religion on our parts was made, and his Maieſties Letters Patents in Parliament rehearſed, as alſo a generall confirmation of all our immunities, and priuiledges of this Kingdome, confirmed by his ſacred Maieſtie our King now raigning, were in *ſpecie* related; (purpoſely to further their wicked and malicious intents:) they were by them diuerſly and contrarily interpreted. Sometime with great promiſes, and then againe with threatnings of incurring the Emperours Maieſties indignation, they ſought to diſſwade and terrifie the ſaid Super-intendents from perſeuering in the protection by them vndertaken: and by that meanes made ſuch as in their profeſſion of Religion were not well grounded and confirmed, to doubt and to wauer; bringing others, by promiſes and hopes of dignities, to yeeld to them, by fearing and doubting to be wholly diſgraced and reiected of men, as alſo not to loſe the benefite of earthly preferment; and ſo, ere they were aware, forſaking the Truth once by them acknowledged and receiued,

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fell from the same, to ioyne with them in their erroneous doctrine.

Then proceeding further, hauing gotten and obtained higher Offices and Dignities, not onely by Princely authority, and vertue of their Offices, but also by the Emperours Maiesties Regents, they found meanes to displace and thrust diuers old and well-deseruing persons of the Kingdome out of their Offices, and in the same to put other Captaines and adherents of their owne Religion, and by them troubled and molested the people for Religion: causing them, vnder pretence of temporall offences, to be punished and tormented. And such Ministers as, by authority from his Maiestie, were permitted to preach the Reformed Religion, in diuers Villages, they likewise displaced, and put others therein of the contrary Religion. And in the Townes of Prague, they also tooke such order, that those of the Papisticall Religion obtained the chiefest Offices, who by subtill practises and threatnings, found meanes by their importunities, to deale in such sort with diuers Officers, and Counsellers of the reformed Religion, that they were constrained to do whatsoeuer they desired and commanded.

Forasmuch therefore, as that it toucheth vs the Burghemasters and Councell, both of the old, new, and lesser Townes of Prague, which are of the Bohemian Profession, and communicate vnder both kinds: That whereas we and our Predecessours, as also the rest of the Cities professing the Religion, by a full consent and agreement made by them and vs, vnder our hands and Seales, at a publique

lique Meeting, when any thing was to bee done and handled touching the Letters Patents, and the liberty of Religion, the principalleſt perſons of the ſaid Townes and Religion, as alſo of all other Townes of the ſame Profeſsion, bound themſelues faithfully to aide and aſsiſt one the other therein, vpon paine of incurring perpetuall ſhame and infamie: As alſo, that by the tenor of the ſaid Letters Patents and Meetings, we were ſtrictly bound, when or at what time ſoeuer, the Protectors of our Religion, and of the Vniuerſitie of Prage, (hauing any thing concerning the ſaid Letters Patents, and our Religion to be determined and deliberated vpon) together with themſelues ſummoned, the Lords of his Maieſties Councell, and the Iudges of both the Lawes to determine the ſame, there ſhould ſixe perſons out of each Towne of Prage, as alſo out of euery other Towne of our Religion, bee called to thoſe Meetings: Which we did not ſo well know, and that becauſe at thoſe Meetings, Offices in Townes and Cities of this Realme were oftentimes innouated and changed; as alſo, that by thoſe of the contrary Religion, that ſate and were mingled amongſt vs, and by other meanes, we and our Protectors were much hindred in our proceedings; whē before the Emperours Maieſties departure from hence, expreſſe Commiſsion was giuen vnto the Emperours Officers, all Papiſts, throughout the Townes of Prage, that they, contrary to all ancient cuſtome, ſhould take vpon them to enquire of the foundations of the Reformed Churches, as alſo to deale and meddle with the reuenewes thereof, and

that without them and their consents, we neither could nor should determine vpon, nor dispose of any cause concerning our Religion in any of our Dioces, as before wee had done: All which tend to the annihilating of his Maiesties libertie granted vnto vs by his Letters Patents, and of the Vnion (wherein, among other things, is contained and set downe, that as much as concerning those of the Religion, as also their Churches, that the Emperours Maiestie should not trouble himselfe therewith, but that they of the Religion themselues, without the Emperour, should end and determine the same) and were thereunto perswaded by them, that for because the said Protectors, hauing twice by their Letters summoned them to meet, we (contrary to ancient custome) sent no man of our Religion thereunto: but with them of the contrarie Sect, did consult of things concerning our Religion (which they should not doe) and further wrote vnto the Emperours Maiestie, our Soueraigne King, that wee sent no such vnto the Councell to deale or speake for vs, and that so we agreed and consented vnto their said proceedings. Adding further, that all of vs, with one full and free consent, had agreed not to haue any other Protector of our Cause and Religion, but onely the Emperours sacred Maiestie: whereby what iniury might thereby hereafter be done vnto vs, and in the meane time, to all those of our Religion, all men of equall and sound iudgement may well see.

Wherefore, perceiuing our selues to bee deceiued, and in an error; and further, that it was told

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vs, that as touching the ſupreme defence and protection of our Religion in this Realme, in our Preface of the Bohemian Confeſſion, which is printed, this is therein openly comprehended and ſet down; That all the three Eſtates of the reformed Religion, and their Protectors and Conſiſtories, would haue no other Defender nor Protector (next vnder God) but onely the Emperours Maieſty, our moſt gracious and Soueraigne King, and thoſe to whom by the conſent and certaine knowledge of his ſacred Imperiall Maieſty, ſhould by all the three Eſtates of the reformed Religion, be choſen to haue the ouerſight and care of their ſaid Conſiſtories.

For theſe, and many other iuſt and reaſonable cauſes, wee the ſaid ſuperiour States, haue at this preſent aſſembled together in the Caſtle of Prage, both for, and in our names, and for thoſe of all the three Eſtates of our religion (which haue not refuſed, nor gone backe from the protection, which for our religion is appointed, nor by no meanes will be drawne from it) by writing to make our reaſonable excuſe in this caſe, vnto his Imperiall Maieſtie, and therein haue ſo much preuailed, that they once againe haue all faithfully proteſted to ioyne with vs in the ſame; & We for our parts haue vndertaken both preſently, & promiſe in time to come, to maintain and vphold with all our power and might, euen to the laſt gaſpe, all whatſoeuer belongeth, appertaineth vnto, or concerneth the Emperors Letters Patents, and the Contents thereof, for our defence, (ſo they bee in ſuch ſort ioyned, as that the one cannot ſubſiſt without the other) and be done with his Imperiall Ma-

ieſties conſent. But that we the ſaid three Eſtates of the reformed Religion may the better charge theſe publike enemies of the King, their Country, and the peace thereof, and make it apparant what they haue further practiſed, it is, that contrary to the lawfull proceeding in the Aſſemblies of the State of the Land to be holden, they haue made and ordained themſelues as partiall Iudges of his Maieſties ſaid Letters Patents, Aſſemblies and Vnion: And perceiuing that his ſacred Imperiall Maieſty, our King & ſoueraigne Lord, is otherwiſe employed in diuers waighty affaires and buſineſſe concerning the eſtate of Chriſtendome in generall, and thereby is not able to remember and thinke vpon all the immunities and priuiledges, contracts, compacts, and grants concerning the Realme; that they might ſet his Maieſty at diſcord with the ſayd three Eſtates of the reformed religion, and to mooue him to grant ſuch commiſſion to them, (which without doubt is contrary to the ſaid Letters Patents,) they haue giuen out by writing to his Maieſty, that in the ſaide Letters Patents, & contract of Vnion, it is not contained, that ſuch ſubiects as are belonging vnto Cloyſters, ſhould haue any right or authority to build themſelues Churches; whereas that is not referred to their owne iudgements, but as it is ſaid before, is committed to both parts, that is, that if any queſtion ſhould riſe thereof, lawfull iudgement and determination ſhould be made and giuen therein by an equall number of perſons of both religions thereunto purpoſely appointed.

This notwithſtanding, letting paſſe that manner of proceeding, at their pleaſures they procured a Commiſſion

miſſion from his Maieſty, vnto the Towne of Bruna, to command them to ſurceaſe from proceeding to build their Churches begun. Which they of Bruna certifying to the Protectors and Superintendents of our Religion, by vs made and appointed thereunto, and therein ſought to be holpen, deſiring & requeſting, that they might therein bee ayded and protected by vertue of his Maieſties Letters Patents, and the Vnity made at the Aſſembly of the three Eſtates of the Realme, in the Parliament to that end holden: The Protectors for their parts, vpon good deliberation and aduice by them taken, thought it conuenient to call the principall Officers, Iudges, the Kings Maieſties Councell of both lawes concerning the reformed Religion, and withall, ſixe perſons of reſort and Towne (according to the Act of Parliament, and their inſtruction therein) to aſſemble and meete together in Prague, where beeing met, vpon good deliberation they found, that not onely thoſe of Bruna, but alſo all others that are ſubiect vnto the Spiritualty within the Realme of Bohemia, (not onely by the Articles which are in this our Apology ſet downe in Print, but alſo for other reaſons & cauſes which here for brenity ſake are omitted) are participants of, and ought to enioy the Benefits, Graces, and Priuiledges, which belong, and are giuen by the Emperors Maieſties Letters Patents vnto thoſe of the reformed Religion: The ſaid Letters Patents among other things ſpecifying (that contrary to the ſame, and our ſecurities, no Commiſſion or Prohibition, which in any ſort might hinder, or let our proceedings, eyther from his Imperiall Maieſty, and his Heyres or Succeſſors, Kings of Bohe-

mia, nor by any other whatsoeuer: And that if any such should bee giuen forth or permitted, the same should be of no force nor validity in any such case, what pretence or allegation soeuer should therin to the contrary bee made, set downe, or pretended.)

Whereupon, when we the sayd three Estates and Protectors, vpon good deliberation and aduice, had made and giuen this answer vnto the inhabitants of Bruna, the Hill townes, and Cloysters graues which are vnder the Archbishops of Prage, that they should proceed to the building vp of their Churches, and in the same for the honour of God, vse their accustomed manner of preaching, &c. (alwaies with this condition, that otherwise they should in all things behaue themselues peaceably, honestly, and ciuilly, and not to stirre, moue, nor giue occasion vnto any one of the contrary Religion, much lesse to the Lord Abbot, or the Archbishops, as being their Superiours, of the least cause of offence or motion to anger whatsoeuer, either by word or deed, (as knowing well that the same is specially, and expressly forbidden) but to the contrary, that they should behaue themselues towards them in all reasonable obedience concerning worldly and politike matters, as true subiects ought to doe.) All we of the three Estates of the reformed Religion, at the Assembly holden in the Castle of Prage, *Anno* 1615. by common consent of the Protectors, and vnder our hands in a generall and free Court, did approue, ratifie, and confirm it, and also at that Assembly made it known vnto the Emperors Maiesty, as to our King and Soueraigne

ueraign Lord: as alſo diuers and ſundry old wrongs, oppreſſions, and iniuries which were not only done and committed in the places aforeſaid touching the Vnion, but alſo to the preiudice of his Maieſties authority Royall, vnto the common people, contrary to the expreſſe meaning of his Maieſties Letters Patents, hoping to procure ſome releeſe and redreſſe therein, before our ſaid Aſſembly ſhould breake vp.

The ſaid common enemies of the King, the Country, and the Peace thereof, continuing in their accuſtomed ſecret practices & deuices, and perſwading themſelues that they could worke the Emperors Maieſty as they liſt, they found the meanes that our three Eſtates could in no manner get any anſwer from his Maieſty therein, before their Aſſembly brake vp.

And further, beſides that, certaine perſons by their meanes, at common and ordinary Aſſemblies, Courts, & expeditions vſed all manner of hard proceedings and courſes againſt thoſe of the Religion: at the laſt, they proceeded ſo far, that they brought vpon our three Eſtates of the Religion, beeing the Emperors Maieſties true and faithfull Subiects, (beſides the former ouer-heauy burthens layd vpon vs & our poore ſubiects) for the ſpace of fiue yeares, being moſt great and intolerable taxations & contributions (towards the paying of his Maieſties debts) which we willingly granted vnto, in hope that the ſame would at length bee a meanes of vnburthening vs of our wrongs. This notwithſtanding, after our Aſſembly was broken vp, (by the ſollicitation of diuers of the Countries enemies) there could no anſwere

swere from his Maiesty be giuen vnto vs, and much lesse any helpe or remedy was to be had therein, but to the contrary, we were rather daily more & more wronged and oppressed, till at the last, when his Imperiall Maiesty was ready to depart out of the Kingdome, and going forward on his iourney, lay at the Castle of Brandis, (by their procurement) he called one of the Protectors vnto him, Lord *Henry Matthias*, Earle of Thurin, at that time Burgraue of Carlistein, &c. and in the presence of two persons said to him, That hee did not acknowledge nor vnderstand the three Estates of the reformed Religions petition concerning their grieuances, to be true as they alleadged, and that he had resigned his authority concerning the protection of their cause vnto the Archbishop of Prague, and that he would be no more troubled therewith. And when the said Earle of Thurin humbly besought his Imperiall Maiesty that he would be pleased not to commit the charge of deliuering that message vnto him, forasmuch as it concerned all the three Estates of the reformed Religion in generall, desiring his Maiesty that it might please him to giue order to the Lord Chancellor then being, to put the same in writing, and deliuer it vnto him, & he would not faile to beare it vnto them to whom it appertained to deliberate further vpon it: which although his Maiesty granted, and gaue Commission to the said Lord Chancellor to doe it, yet could not the said written resolution from his Maiesty be gotten nor procured from the Chancellour, notwithstanding it had beene often required and sought for at his hands. And besides this, the

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Arch-biſhop of Prage, commanded the new Church at Cloyſtergraue (the building whereof coſt a great ſumme of money, and whereunto ſome of the Electors, Princes of Germany, and other Noble-men, had liberally contributed) in contempt of the Goſpell to be defaced, throwne downe, vtterly ſpoiled, and laid euen with the ground: And likewiſe commanded thoſe of Bruna (contrary to the Vnion) to deliuer their Church vnto the Abbot, and not to vſe it, and to leaue the keyes thereof in the Chancerie of Bohemia: which becauſe they denyed to doe, and deſired that they might ſtill haue the vſe thereof, diuers of the principalleſt perſons among them were cited to appeare in the Caſtle of Prage, and there with great weeping, crying, and clamour, made by their wiues and children, were held priſoners.

This being done, in ſuch manner as you haue heard, and among many other things, diuers and ſundry grieuances and oppreſſions in ſeuerall places ſtill were committed and done, and from the ſaid places certified vnto the Protectors, who by the common people were blamed and taxed, and charged not to haue done their beſt endeuours to let and withſtand them: Wee the chiefe Officers, the Kings Maieſties Councell, and Iudges of both Lawes; as alſo ſixe perſons out of euery Iuriſdiction of the Religion aſſembled together in Prage at a certaine day thereunto appointed: where being met, we with them, deliberately conſidering vpon the matter, deſiring to proceed peaceably and quietly therein, did nothing elſe in that Aſſembly, but one-

ly agreed, that by ſubmiſſiue Supplications, one directed to the Regent, the other to his ſacred Maieſtie, which we ſent vnto Viana, we would humbly craue that his Maieſtie would bee pleaſed to ſtay thoſe violent proceedings, and withall to cauſe thoſe Citizens of Bruna, that were detained priſoners, to be forthwith releaſed: And to that end alſo we by writing deſired the States of the Marquiſdome of Morauia, the Princes and States of vpper and nether Siletia, and the States of the Marquiſdome of higher and lower Luſnitz, being Prouinces incorporated vnto this Kingdome, that in ſubmiſſiue manner they would vouchſafe to petition vnto his ſacred Maieſtie for vs. Which done, we preſently agreed with the Protectors to meet together another day, in the Emperor *Charles* the fourth his Colledge, the Munday after Rogation Sunday laſt paſt, about the ſame matter, if in the meane time we receiued no anſwer from his Maieſtie of our petition. But vpon the ſaid day, when we met againe, according to our determination, we vnderſtood, that in all that time there was no anſwer, touching the ſame, comne from his Maieſty, and alſo that our troubles and oppreſſions were not ſtayed, nor diminiſhed: but to the contrary, by the meanes, procurements, and malice of our enemies, that his Maieſtie had written a ſharper letter vnto the Regent, therein not onely blaming the Protectors, but alſo all vs of the three Eſtates of the Reformed Religion, willing him to certifie the ſame vnto the Protectors; the Contents thereof being as followeth.

1 Firſt, that his ſacred Maieſty the Emperour vnderſtood,

vnderstood, and esteemed, that the same our meeting and Assembly, was wholly done and called; against the supreme Authority of his Imperiall and Kingly person.

2 That both the demolishing of the Church in the Citie of Cloystergraue, and the punishing of the disobedient Citizens of the Towne of Bruna, belonging to the Cloyster, were both done by his Maiesties owne permission and commandement.

3 That we had proceeded further in those cases, then his Maiesties Letters Patents permitted, or authorized to the States of either of the two Religions.

4 And lastly, that wee had vsed and retained Strangers in matters vnlawfull, and that we maintained and defended their open disobedience and mutinies against his Imperiall Maiestie, and sought to support them therein, which his Maiestie did little expect at the hands of some of those that were the Authors of those proceedings.

Adding further (that seeing we abused his Maiesties gracious fauour and clemencie, and sought to proceed further in those matters then wee ought) his Maiestie would not faile to looke better into, and to enquire more thereof; and therein to do iustice, and to punish euery one of the Offenders in that manner, according to their deserts: Prohibiting the Defenders in the meane time, vntill his Maiesties returne into that Kingdome; or vpon further order therein by him to be taken, not to summon such meetings any more: Withall, willing the Lord Regent, to certifie and to warne the Towne's-men

and Inhabitants, by any meanes, not to appeare vpon any such Summons, nor to ioyne with vs, as in the said Letters more at large appeareth.

Which Letter, Wee, the said States, little suspected or expected; much lesse, that by the meanes and crafty instigation of our said Enemies, in stead of obtaining our request, wee should (without hearing) by his Maiestie, be iudged faulty, and forthwith condemned as guilty, as if the matter or cause were true indeed, as they vpon bad and false information had, by their Writings, informed his Maiestie; perswading themselues that if his Maiestie (maliciously and craftily informed) in his Letters did auouch, and charge vs, that Wee against the Prerogatiue of his sacred Imperiall Person, and Kingly Authoritie, had summoned and called Assemblies of the Religion together, and that wee maintained forraine Subiects in things vniust, against his sacred Maiestie, and likewise vpheld and protected them in their manifest presumptions and conspiracies, against his Imperiall Dignity, and strongthened them therein: which things, in the Lawes and Statutes of this Kingdome, are expresly (vpon capitall paine and grieuous punishment) prohibited and forbidden.

Which although we had not done, and were afterward by some of our enemies themselues cleered thereof, before his Imperiall Maiestie; neuertheless (being animated thereby, and hauing the Emperours said Letters in their hands, which they caused to be published and read among themselues, in contempt of Vs, and our Religion) they sufficiently

shewed

shewed how ready they were, as soone as any of vs should, by course of Law be called in question, for any such cause, before iudgement should passe vpon vs (through malice in their hearts conceiued against vs) to verifie and confirme the same.

For it is most certaine, that it was done by themselues in their secret Meetings, and that the Letter was penned by them in Prage, and sent vnto his Imperiall Maiestie to set his hand thereunto: Whereby it is euident, that if wee were to be iudged by them, that to their owne shame and confusion, they could alledge no other thing then this against vs. But when as hitherto they cannot, neither dare openly assaule or set vpon vs, yet vnder pretence of Right and Iustice, they seeke to bring vs (that are honest men and his Maiesties true and faithfull Subiects) to satisfie their pleasures, into vtter ruine, and losse of goods, to the great sorrow and griefe of our wiues, children, and friends, wholly to extinguish our Religion: And all, whatsoeuer we, by the Kings Maiesties Letters Patents, as also the Concord, Vnion, and Agreement publikely made for our Religion with those of the contrary side in Court of Parliament, and acknowledged and confirmed to bee a Law and Statute of this Kingdome, wholly to annihilate and ouerthrow, and by that meanes to stop and bar the Protectors, and all of vs, (when any danger were likely to fall vpon vs) from daring to call and assemble vs together, to preuent the same: Then the which, what can be more dangerous and perillous vnto vs?

Which troubles, by them craftily brought vpon

vs, and their sinister practices against vs, we seeking to eschew and prevent, when by meanes of their crafty conspiracies, wee could haue no answer from his sacred Imperiall Maiestie of our humble petitions; as also that his Maiestie, by the strange practices of them, and others their adherents, was so perswaded, that he beleeued all whatsoeuer they falsely deuised and alledged, & would by no meanes credit, nor heare vs speake for our selues: Insomuch as that the very name of the Reformed Religion, and Protectors thereof, was most odious in his Maiesties eares, which they themselues lewdly were so bold euery where to boast and brag of.

Besides this, as it is euidently knowne to all men, when they would call any honest man in question, they vsed all the meanes they could (though it were against all right, reason, or orderly proceeding) to bring many men, by strange deuices, into the danger of losse of life and goods; specially, such as were of the Reformed Religion: and by their iudgements and decrees, made black seeme white, and white blacke: the Kings faithfull and true Subiects, disloyall; and his disloyall subiects, iust and true; raysing and aduancing euill and vnfit persons to honourable Estates and Dignities; and disgracing and defaming such as were worthy of honour and desert; cruelly handling, and strangely dealing with, not onely their owne Subiects, but those also of the Kingdome, as well vnder his Maiesties Dominion, as the Spirituality, for matters of Religion; and against their wils, cruelly (contrary to the manifest decrees of the Vnion) forced and compelled them

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to be of their Papisticall Religion: And by the Kings Iudges menaces and threatnings, brought diuers of the Cities to that point; that they were compelled, that they should no more vnder-write to be obedient at the Calling and Summons of those of the Reformed Religion, nor any more to assemble and meete together with them; and many other indirect courses. And being asked by vs, whether they themselues were the Authors and Deuisers of the Letter, and condemnation afore-said made against vs, they could not deny it.

For these causes aforesaid, wee haue proceeded against two of their League and Confederacie: the one called *William Slawatam* of Chulin, and Coschumberk; the other *Iawslaws Borzita*, of Martinitz, otherwise called *Smetsanckii*, as perturbers and violaters of the Lawes and common-peace of the Land: who, for that not respecting their Offices wherein they were placed, haue most shamefully and wickedly abused the same, to the great dishonour of his sacred Imperiall Maiestie, our soueraigne Kings authority, & the breach of the peace of this Realme, and haue put both of them together, with the Secretarie their Prouoker, & as it were bondslaue, who with them hath sowne and raised many factions and seditions in the Townes of Prage; hauing first found and proued them to be such persons as in truth they are, according to the old accustomed manner, out of their Offices and Dignities. Against whom certainely (because they are yet liuing) as also the goods and reuenewes of them, and of all others, that defend and excuse them; or that will taxe, assaile, or accuse

[illegible] against as many others, the violaters of the said Letters Patents, and Vnion, as we can by any meanes finde out (specially against *Paul Michna*, a most wicked, pestiferous man, a Traytor and violater of the Lawes and publike peace of the Land, who from base and meane Parentage, being aduanced to the Secretaries place of the Chancerie in Bohemia, in short time waxt so proud, that he, together with our said Enemies, did vsurpe and take vpon him the whole gouernement and administration in this Kingdom, ouer the States, and made himselfe fellow with the principall Officers and Iudges of the Land: and despising or contemning them, boldly and rashly thrust himselfe into matters which belonged not vnto him, and by deceits & craft wrought many mischiefes in this Land, raised factions, troubles and contentions, and by all the meanes he could, laboured, & sought to bereaue the States of the Reformed Religion of all their Priuiledges, and now is gone and absenteth himselfe out of the Country) whom we will condignely punish according to his and their deserts. To the which end, for the good of his Imperiall Maiestie, and this Kingdome, our native Country, and for the defence of our wiues & children, as also of the whole Realm, from al wrong and mischiefe, we now at this present, assembled our selues in the Castle of Prage, which we haue not done of purpose in any sort to oppose our selues against the authority Royall of his Imperiall Maiestie, our most gracious King, and soueraigne Lord, or to wrong or hurt our louing friends and kinsmen of the contrary Religion (so they will liue

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in peace) ſith it is manifeſtly knowne that hereby no other Secular or Eccleſiaſticall perſon is hurt or hindred, nor any tumult or ſedition made, but throughout all the Townes of Prage, as alſo throughout the whole Realme, Peace ſhall be obſerued and kept, vnleſſe it bee in ſuch cauſes as are before rehearſed, and not to be auoided, and wherin we neither ought, nor can poſſibly do leſſe then we haue done. Wherfore we hope, that his Imperiall Maieſty, our moſt gracious King and ſoueraigne Prince, will not otherwiſe interpret our meanings and actions, nor giue credit to our ſlanderous and malicious enemies: Neither do we think that our fellow-ſubiects and friends of the contrary Religion, for whatſoeuer wee ſhall iuſtly do, or haue done, againſt thoſe that are violaters and perturbers of the Letters Patents, Couenants, Conditions, Immunities, Peace, and common Vnity of this Realme, or that hereafter ſhall be done; and much leſſe any other, in their owne, or other mens names, either openly or ſecretly, will for that cauſe, declare or ſhew himſelfe to be our enemy: But rather hope, that euery man, well weighing, conſidering, and calling to minde the reaſons and cauſes aforeſaid, and the iuſt deſerts and merits of the ſaid perſons, as alſo that our meaning and intent is not, nor neuer was, in the leaſt manner, or in any ſort, to do any thing againſt the Emperours Maieſtie, our moſt gracious ſoueraigne Kings authority, or againſt the Romiſh Religion, and the Vnion betweene vs made; will not onely excuſe, but alſo take part with vs, and aide vs (in all things that concerne the preſeruation of the Priuiledges and Immunities of this

Realme, together with the concord and mutuall loue, peace, and amity thereof) against all those that withstand it. Therefore wee most humbly beseech his Imperiall Maiestie, our most gracious King and soueraigne Prince, that it would please him (if need shall require) to publish another, and more large Apologie, for our excuse and iustification vnto the world.

Giuen in the Castle of Prage, in our common Assembly, vpon Friday, next after the Feast of the Ascension of our Lord Iesus Christ. *Ann.* 1618.

Reasons whereby it is shewed and proued, that the people of Bohemia, that are Subiects to the Monasteries and Clergie of the same Realme, in their resorts, by the Letters Patents, and the Vnion, contracted and made betweene those of the Reformed Religion, and the Papists, haue liberty to build themselues Churches, and freely to exercise their Religion therein, without interruption.

1 FIRST, it is declared, and expresly set down in his Maiesties Letters Patents, that all the vnited members of the Reformed Religion, *viz.* the Lords, and Knights, as also those of Prage, Ruttenbergh, and other Townes, together with their Subiects; and, briefely, all those that make profession of, and acknowledge the Bohemian Confession, no man excepted, shall and may freely and peaceably in all places, exercise their Christian Religion of communicating vnder both kinds, according

cording to the ſaid Confeſſion, and the Vnity made, and ſhall be ſuffered quietly to profeſſe and confeſſe their faith and Religion without interruption.

2 That from the day of the date thereof, none of the ſuperiour free Eſtates, nor any of the Cities, Townes, nor Country people ſhall, neither by their Magiſtrates, nor any other perſon whatſoeuer, Spirituall or Temporall, be troubled for their ſaid Religion, neither by force or violence be conſtrained or compelled to exerciſe the contrary Religion by any meanes whatſoeuer.

3 Thirdly, that againſt the ſaid Priuiledge, no Counter-mand, nor any other prohibition which may in any ſort be, or procured, the leaſt impediment or alteration thereof, from his Imperiall Maieſtie, his Heires and Succeſſors, Kings of Bohemia, ſhall not be made nor granted: and if any ſuch thing ſhall happen, or be enterpriſed and taken in hand by any one, it ſhall be of no force nor vigour; neither ſhall there be any further purſuite thereof made in Law, or otherwiſe directly or indirectly whatſoeuer.

4 That his Imperiall Maieſtie certifieth and giueth all ſupreme Officers, both preſent and future, to vnderſtand, that it is his will and pleaſure, that the Barons, Knights, Townes of Prage, Ruttenbergh, and other places, together with all their Subiects; and namely, all thoſe that profeſſe the Reformed Religion, and acknowledge the Bohemian Confeſſion, by vertue of his Maieſties Letters Patents, ſhall be ſuffered and permitted by them, and euery of them, freely to enioy all the Articles, Clauſes, and Sentences therein ſet downe and declared, and no hin-

derance, let, nor interruption to be done vnto them for the same, by any man; but to the contrary, that they shall aide, helpe, & assist them therein to the vttermost of their powers: And if it shall happen that any Spirituall, or Temporall person shall doe any thing contrary to his said Maiesties Letters, or to the end thereby to disanull or interrupt the same, his said Maestie shall and will, as also his Heires and Successors, Kings of Bohemia, and the States of this Realme, euery one of them for their parts, proceed against euery such persons, as against perturbators of the common Peace and Tranquillity of the Law, and will defend and protect the said States of the Reformed Religion, in all respects, as the Articles in the Statute of the Vnion concerning the peace of the Land, containe and import.

5. And in the Articles of Vnion between both the religions, for the better explaning of the Letters Patents, as also in the Exchequer or Office of the Rowls or Records of the Realme, in *Quaterno Emptionum argenteo, Anno* 1609. it is inserted in these words, That in such places or Cities vnder the Kings, Queenes, or the Emperors Maiesties regiment, those of the reformed Religion, that haue not their owne particular Churches, places of burial, nor any places among those of the contrary religion, by vertue of his Maiesties Letters Patents, shall haue power to make and prepare Churches, Hospitals, and Burying places for themselues whensoeuer they will.

6. In the coniunction of the States of the Religion in Bohemia, and the Papists, with the Princes and

States

States of the Dutchy of Silesia, these words are inserted. Whosoeuer, vnlesse it be the Emperors Maiesty himselfe, (whether he be a Spirituall, or a Temporall person, of what dignity or condition soeuer, none excepted) eyther in his Imperiall Maiesties name, his owne, or any others whatsoeuer, shall goe about, or attempt to trouble or molest the Lords of the three Estates of the Crowne of Bohemia, or the Princes and States of Silesia, or Slesia, that are of the *Ausburge* Confession, or any of the Subiects of the same profession, whether they be vnder Spiritual or Temporall, Catholike or Euangelicall iurisdiction in their Christian religion, Churches, Scholes, or Consistories, in any manner, or vnder any pretence whatsoeuer of right belonging before to the Catholike foundatiõs, Cloysters, Churches, Scholes, Consistories, Rents, In-comes, or Reuenues, and now at this present are vsed and enioyed by these of the reformed Religion in both countries, and still remaine so, and would molest them for the same, it shall bee lawfull for all the sayd States of the reformed Religion, to ioyne and stand fast altogether, and to doe their vttermost endeuour to the last drop of bloud in their bodies, for the defence of the reformed Religion, Churches, Scholes & Consistories, and their appurtenances, and to hold and keepe the same for their security: And that whensoeuer they or any of their subiects or others of their profession, that are vnder temporall or spiritual iurisdiction, as aforesaid, are troubled or vexed, or by any Magistrate assaulted or assailed violently, vnder, or by what meanes or pretence soeuer it be, as if they were seditious &

Rebels, or otherwise, (as the enemies of God and his Word are wont to doe, and daily practise the same, as we commonly see.) The said three Estates of the reformed Religion in the Kingdome of Bohemia, vpon the first motion thereof made vnto them by the Princes & States of Silesia, within one month then next after ensuing, shall leuie one thousand horsemen, & two thousand footmen; at the second time, the like number; and at the third time, all the forces they can make and send them to ioyne with their forces in Silesia, to aide and assist them: and the like shall be done by the Princes and States of Silesia, in the Bohemians behalfe, if need require. Which their said coniunction, action, and vnity, his Imperiall Maiesty shall fully & euidently confirm & allow.

7. In his Maiesties Letters Patents giuen & granted to those of Silesia, it is likewise expresly signified and set downe, that all the Subiects of the Prouinces of Silesia, whether they be vnder Spiritual or Temporall Princes, Commanders, or hereditary Princes of Dutchies, Cities, Townes and Villages, and other Magistrates, none excepted, shall be therein comprehended, in these words: That none of them, whether they liue vnder spirituall or temporall power & iurisdiction, shall be compelled to vse any other religion then that they professe, neyther shall bee sent away, or banished from his dwelling place, nor put from his office or dignity for religion, or in any sort vexed, molested or troubled for his conscience.

These Letters Patents granted to Silesia, were after ours, and by vs and our meanes proceeded, neyther

ther were they largelier made to them, then to vs, nor vnto vs then to them; & yet we as the superior members, cannot be of worse or meaner condition: besides this, the Articles in our Letters Patents, are generally & compendiously contained, but in the Silesian Patent, more expresly and particularly declared.

8. At the making of his Maiesties Letters Patents touching the Vnion, it was not otherwise meant nor intended, then that the Cloysters are his Imperiall Maiesties princely goods and reuenues, and that he, as the superior, hath ful power ouer them, as it is sufficiently knowne vnto them that then were present at the time of the making of the contract.

9. That in the Kingdome of Bohemia, the Spiritualty haue no singular state as those of Morauia and other Prouinces haue, neyther haue any voyce in Parliament, but are distinguished & ordered by the Emperors Maiesty among the other States, in all things concerning them.

10. That all Ecclesiasticall goods be of the Archbishopricke, as also of all the rest by superior right, & are vnder the power and disposition of the Kings of Bohemia, as the highest and supremest founders and Patrones thereof.

11. That the same Ecclesiasticall goods by the Statutes of the Land, *D.*40. belong to the Kings Exchequer or reuenew; wherefore, according to a Statute of the Realm, *Anno* 11. no Colledge nor Cloyster, without the Kings cõsent, can alienate or change any thing belonging thereunto, and if they do pawn, sell, change, or alienate any thing thereof, it shall be of no force, and that whosoeuer doth take any thing

of

of them in that sort, he shall restore the same againe freely vnto the King, or to any other to whom it shall please the King to appoint him to doe it.

12. That Spirituall men are feodaries and administrators of their temporal goods, only for their lifetime, and so they ought to vnderstand it; for that the Kings of Bohemia alwaies had right and power ouer their spirituall goods, to sell the same vnto any of the inhabitants of the Land, without the consent of the said Spirituall persons, and to alienate and make them hereditary, and to record them for such in the Records of the Exchequer or Rowles: whereof many examples are extant in the reignes of *Ferdinando*, *Maximilian*, and *Rodulphus*, Emperours and Kings of Bohemia.

FINIS.

15,499.
9 H.

VOX POPVLI.

OR

NEWES FROM SPAYNE,

translated according to the Spaniſh coppie.

Which may ſerve to forwarn both England and the Vnited Provinces how farre to truſt to Spaniſh pretences.

By Thos. Scott, D.D.

Imprinted in the yeare 1620.